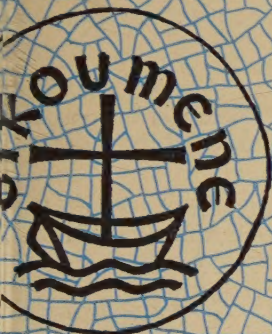


THE NEWS BULLETIN

of the Near East Christian Council



NECC
Library



Advent 1961

Your Name and Address, Please?

He wasn't really being inquisitive, I guess. He just wanted to have my name and address up to date on his mailing list. Mailing lists, like little black books, have to be kept up-to-date somehow.

That reminds me. I'd better send in a change-of-address to the News Bulletin sometime. The last issue took about three months to reach me!

It's terribly easy to forget. One copy of a certain issue went from Egypt to Lebanon to the United States and then back to Egypt before it found its way into the hands of the reader.

And I suppose by that time it was well tattered and torn from much reading on the way. Not even the postman could resist the News Bulletin. What an advertisement!

Incidentally, the name and address of the *News Bulletin* need a wee bit of alteration sometime. Editorial offices are one place; publications offices are in another; and, as we have said before, the name is misleading.

The solution to the first is easy. Move either the editor or the office, and, as for the other, well . . .!!

It has to be a lively title, descriptive of the area and work of the Council, something like "Vision and Vitality, the Voice of the Near East".

Why so lively? Let it match the contents, drab and stodgy, like "Morbid Meanderings in the Middle East"!

Enough of your humour! If you can call it that! I'm serious about this matter. Three times a year can really contain no news, yet we are more than a bulletin, listing names and dates, etc.

Your name and address, please? "My name doesn't fit me, and I don't really know my address." You're in a fix! And tell me, why is it the Near East Christian Council? After all, the Near East is actually . . .

One thing at a time, please! Just don't forget that change-of-address for now . . .

THE NEWS BULLETIN

of the Near East Christian Council

Advent 1961

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Planners for Tomorrow:

Bishop Lesslie Newbigin of the IMC
Dr. W. A. Visser 't Hooft of the WCC

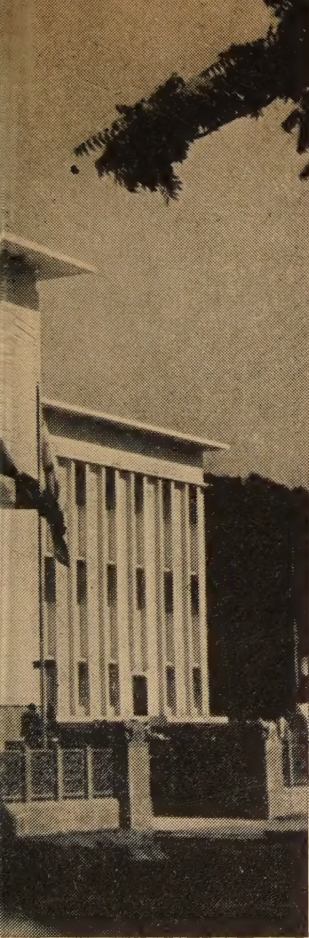
The News Bulletin

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Dr. Norman Goodall, secretary of the Joint Committee of the International Missionary Council and the World Council of Churches, writes of the significance of the integration of the two bodies, expected to be one of the major actions of the WCC's Third Assembly, November 18-December 6, in New Delhi, India....

Into All the World



*Vignan Bhavan Conference
Hall, New Delhi, site of the
Third Assembly of the
World Council of Churches*

AT THE FIRST session of the Third Assembly a vote will be taken on the proposal to bring together in one organization the World Council of Churches and the International Missionary Council. The proposal already carries with it the assent of the WCC Central Committee and has been well received by the member churches. It also has been approved by the International Missionary Council. It seems certain, therefore, that the assent of the Delhi Assembly will be given to it. From the moment when this vote is recorded the New Delhi meetings will constitute the First Assembly of an integrated World Council of Churches and International Missionary Council.

What does this signify and what may be expected of it? In one sense the step is only the natural culmination of a process long since begun. When the Central Committee of the World Council met in Scotland last year its program included a great service of commemoration in St. Giles' Cathedral. The event being commemorated was the historic World Missionary Conference held in Edinburgh in the year 1910. The WCC gave thanks for this because it could trace to this meeting fifty years earlier the origins of its own existence. Although the WCC was only formally constituted in 1948 it was largely the produce of tributary movements which grew out of the 1910 conference. But the immediate outcome of Edinburgh 1910 was a new body which became known as the International Missionary Council—a worldwide organization through which the great missionary agencies of the churches worked together in the interests of the world mission of the Church. When the WCC was launched in Amsterdam in 1948 there was appended to its title the phrase "in association with the International Missionary Council". Ever since then the association has become more intimate, affecting almost every aspect of the life and work of the two organizations. It is because of this intimacy in history, calling and purpose, that at New Delhi *association* will become *identity*.

But New Delhi will also be a new beginning. The logical end of one process becomes the starting point of a fresh chapter. Some features of the new beginning can be expressed in purely organizational terms. For example, as an integral part of its structure the WCC after Delhi will have a Commission on World Mission and Evangelism, and alongside the existing Divisions (of Studies, Inter-Church Aid and Service to Refugees, and Ecumenical Action) there will be a new Division of World Mission and Evangelism.

But organization is secondary; the importance of the new event will not lie in the creation of a new Commission and an extra Division. What is sought through these changes? What end will the re-shaped organization serve?

"*The Church lives by mission as a fire exists by burning.*" This dictum of Emil Brunner expresses one of the great rediscoveries of our time. Biblical studies, theological emphases, reflection upon the nature of the Church and the meaning of Christian discipleship, all keep converging upon this great and liberating truth. "All power is given unto me in heaven and on earth: *therefore* go and teach all nations." "As the Father hath sent me, so send I you." "You shall receive power when the Holy Spirit shall come upon you and ye shall be witnesses unto me in Jerusalem, in all Judaea, in Samaria and to the uttermost parts of the earth."

These marching-orders belong to the whole company of Christ's people. They are integral to the Christian revelation. They lie at the heart of the Gospel which the Church proclaims;

They point to the dynamic, outward-moving character of the Christian fellowship. The Church lives by mission.

This mission of the Church is more than "foreign missions"; it involves the whole range of the Church's life and activity. But foreign missions have given concrete expression to certain radical elements within the total mission of the Church. They have reminded the local church that whatever its immediate situation and however demanding its local task, the world is its parish. It has an obligation as far as the ends of the earth—an obligation bound up with the divine purpose, with God's way of bringing in His Kingdom. "The Gospel must first be preached to all nations; then shall the end come." Where this is accepted it ceases to be merely obligation; it is discovered to be privilege and a liberation of power. Again, missions have given vivid expression to the supranationality of the Christian calling. When missionaries "leave home", learn to think and speak in another language, begin to identify themselves with people of another country and culture, they become "at home" in a new sense. They realize as well as demonstrate the Christian's solidarity with the whole family of God's people. Yet again, missions have stood for acceptance of the radical demands of Christian discipleship, the calling to "leave all and follow". But in this acceptance they have also been able to testify that this is the way of fulfilment, not loss; it is the life that is *life* indeed.

Insights of this kind have not, of course, been absent from the life of the WCC. It is partly because of their presence and their recognized centrality that the new step is being taken. What is hoped for and expected is that by this explicit conjunction of the "foreign missionary movement" (as this has found expression in the IMC) with all the responsibilities of the WCC, the accent on mission will be more decisively sounded and the varying elements in the total mission of the Church be seen in living and fruitful relationship with one another. The unity that is sought primarily because it is the will of Christ will also be sought in recognition that a divided Church is impoverished in its witness to the reconciling work of Christ. Service that is given to the needy for their own sake will also touch greater depths, in human need and divine sufficiency, when it is offered for



Dr. Norman Goodall

Christ's sake and in the name of the Saviour of the world. The proclamation of the saving Word in speech will not be separated from its articulation in the life of a witnessing community; and going into all the world of nations, races and cultures will mean more than geographical expansion; it will be related more explicitly to the impact of the Word of God on every area of human interest.

In so far as all this can be achieved within the work and witness of the World Council itself, the creation of the new Commission and Division and all the consequent re-alignments in program and administration, will facilitate the process. But the World Council is a council of churches. Its greatest significance lies not in what is done by the Council's own machinery and operations, but in what happens in and through the member-churches because of their participation in this movement.

Another ground of expectancy lies in the contribution to the understanding of the nature of the Church's mission (including the frontier-crossing operation of foreign missions) which could come—and is beginning to come—from a closer relationship in missionary obedience between the historic Orthodox churches and the other member-churches of the WCC. Yet again, this step, by its very nature, declares that it is impossible to be ecumenical without being missionary, with a passionate concern for the evangelization of the world, and for unity for the sake of the Gospel. This should surely help to remove misunderstandings about the movement and to promote fruitful participation in it on the part of some who, because of the nature of their evangelical concern, have so far stood apart from it.

Here, then, are some indications of what is hoped and expected as a consequence of this New Delhi resolution. How potent will this action at New Delhi prove to be? This depends on what happens after New Delhi in the churches themselves. If, in any of the WCC member-churches, "missions" are thought of as peripheral, or of secondary importance; if they are treated as special hobbies of a particular type of enthusiast; if they are assumed to be outmoded relics of a colonial era or merely a one-way traffic from west to east, the integration of the WCC and IMC will fail of its purpose. Only by a new perception of the fact that because of the Incarnation and the Atonement and the nature of our redemption and fellowship in Christ, the Church is sent forth into the world as witness and bearer of the Light, will the intention of this New Delhi resolution be fulfilled. Will it, in this sense, be "carried unanimously"?

THE SPIRIT BREATHES-ON ADEN

At the southern tip of the great Arabian peninsula is located the thriving port of Aden. The strong "winds of change" have blown strongly over this area of late, but the breath of the Spirit has also brought forth a remarkable development among the Christian community. The Rev. Mr. Calderwood is a retired missionary from Kenya, and has served in Aden as advisor ..

The Church of South Arabia!!

WHAT MEMORIES and what visions this word invokes! Yet this is the name adopted by the Arab Christians in Aden, when they declared themselves to be an autonomous branch of the Church of Christ at a solemn service on the 8th of January, 1961.

Aden has been very isolated, both geographically and spiritually, for a long time. Now air travel makes communication easier, and the impact of the outside world is being felt as never before. A great modern city of over 150,000 inhabitants has rapidly grown up, and depends for its prosperity on a large oil refinery, and the expansion of the British base for the R.A.F. and the Army. Passing travellers make lavish purchases in Aden while ships are refuelling, for Aden is a free port. Big new developments, such as housing estates, double carriage-ways, and such like are making swift progress. This is indeed an "area of rapid social change"!

The impact of major Arab powers and of the political ferment of the Near East is very strong. Islam also is affected—and when the "wind of change" is blowing so strongly, how should the missions and the Church escape?

The first missionary, Ian Keith-Falconer, came from Scotland in 1885, and died in 1887. The mission he founded was developed by the Church of Scotland at Sheikh Othman, the "camel terminus" for the trade route to the Protectorate and the Yemen. Most of the work was medical, and a large hospital was built up with many patients from the interior. A small school for boys, and some direct evangelism, were carried on by a single ordained missionary.

The Church of Denmark (Lutheran) arrived in 1904, and its missionaries settled in the old town of Aden, now known as Crater. They developed school work for boys and girls as well

as dispensary work, and laid great emphasis on direct evangelism among both men and women. A flourishing bookshop was also developed.

Cooperation between the missions was close and cordial. Converts from Islam were very few; there was no Arab Christian community as in Jordan and Syria to form a base. So there was little urge to review the missionary pattern, such as was being felt so strongly elsewhere in Asia and in Africa.

From 1958 onwards there have been a few baptisms year by year, and in 1958 a comprehensive review of the situation in Aden was made by the Rev. E. W. Nielsen, then research secretary of the International Missionary Council. This report led to a series of joint conferences of the two staffs under an "advisor"—a retired missionary from Kenya—as chairman. Comprehensive proposals for reorganization were worked out, based on the fact that, in the mercy of God, the little group of converts had become conscious of themselves as "*the Church*", without any sense of division arising from their origin in two different missions.

The traditional pattern in other lands has been the formation of Churches on a denominational pattern, and these churches have required many years of negotiation, and the approval of home Boards, in order to form a "united" church. But in Aden the Christians affirmed their unity as one Church *from the beginning*, and challenged the missionaries to follow! The missionaries were invited into full membership, and two



ordained missionaries were invited to act as pastors until an Arab pastor can be called from elsewhere, or one of their own members can be found with a vocation to the ministry, and can be trained. The Church has also asked for membership in the Near East Christian Council.

The missions were now faced with the problem of the transfer of authority, and the unifying of their own organizations. Clearly the normal pattern followed in India and Africa could not apply, for the Church is too small to undertake such responsibilities at present. Yet it was essential that all work, including existing institutions such as a girls' school, a bookshop and a hospital, should be clearly related to the local Church.

It has been decided to enter in on a three years' period of experiment in cooperation and partnership between the Church and the two missions. School, bookshop and medical work (which includes not only the hospital at Sheikh Othman, but two dispensaries in the Protectorate) are all now directed by boards consisting of missionaries of both societies and Arab Christians, with places for others to be coopted, if desired. Evangelism comes under a similar Board, and, as evangelism is the very life of the Church, all Arab communicant members are invited to its membership.

This is only a beginning. There must be a new emphasis on direct evangelism, and a development of a vigorous literature programme, based on the bookshop, so as to reach closed areas in the Protectorate and in the Yemen.

So far it has not been possible to consider the relation of the Church to groups of Christians from India and Pakistan in Aden, and to other congregations established long ago to meet the needs of the Europeans resident in Aden. There is good fellowship with the other two missions—the Sudan Interior Mission and the Red Sea Mission Team—and regular Bible study takes place along with the Somali Christian congregation.

One church must be the aim, but so far there are certain limits to the cooperation that is possible. The Scottish and Danish missions are members of the Near East Christian Council and the other two are not, and this difference in external relations reflects differing theological emphases which cannot be ignored.

Pray for Aden and its great population, with so many links with lands closed to the Gospel. Pray for its young Church, and give it an assurance of the full cooperation and understanding of the older churches in the Arab world. We believe that in Aden, as in the great seaport of Corinth long ago, God has "much people" (Acts 18.9, 10), and that the Church is His chosen instrument of evangelism among them. Today, as long ago, God can still use the weak things to confound the mighty.

A Ministry to the Near East



Who is this minister to the Near East?

Is he preacher or teacher?

Administrator or evangelist?

These classic definitions of the ministry
no longer hold absolute relevance
for the Near East today . . .

If there is to be an image
for the minister, it will have
to be formed out of the situation
which demands his services in our time,
in our trembling, hesitant world . . .

*Life is serious, damned serious,
perhaps seriously damned . . .*

*There must be a place
where the essentially human (and real)
is conserved amid the furious forces
of attrition and demonry in our present
situation.*

*That place ought to be the church;
. . . all of its life and worship
must be centered around the rehabilitation,
the redemption of man.*

*The ministry should be the prophet and
counselor of the ways
man might persist in being human
in a world of increasing automatons,
in a world that is ultra-technical, and indiscriminative . . .*

The ministry
has to reclaim the human sands
that have washed into the sea of communism,
secularism, nihilism, and hatred.

*This means the redefinition of old realities,
the identification of new experiences; it means
putting life into old symbols . . .*

The ministry must be honest—the rarest of men
who will not lie unto God, who speaks what he sees and what
he knows, who stands in his own world and speaks out of it.

This alone is the meaning of Incarnation,
of the Gospel of God . . .

(Adapted from *Man and the Ministry*, by Samuel H. Miller;
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An Advent Ministry

The author of this lead article on *The Study of the Ministry* is the leader of the survey team which has just completed its tour through the Near East. As a secretary of the Church Missionary Society, the Rev. Mr. Webster has made at least half a dozen similar tours and visits of areas throughout the world, with the purpose of being at the service of the Church, particularly helping and encouraging clergy, ordinands and students

IT IS SURELY unfortunate that so much discussion on the Ministry has been affected by its close relation to other subjects, such as episcopacy and sacraments, on which Christians are not at one. Just as we understand the Church better by studying what the New Testament has to say about it than by comparing our own ecclesiastical differences, so with the Ministry.

The season of Advent provides opportunity for such thought, not only because in some churches it is a time when men are ordained, but also because it draws our attention to the strange figure of John the Baptist. He represents one of a number of different biblical patterns of ministry, one that is strikingly significant for our day.

The terms of John's ministry have been most memorably stated in the words of his father at his naming ceremony: "And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people in the forgiveness of their sins . . . to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace" (St. Luke 1.76-79). We should have to go a long way to find a better definition of the Christian ministry than this.

Much might be written on the meaning of each of its phrases, but let us be content to notice that the first and essential role of John's ministry was to "go before the Lord to prepare his ways". This is still the basic task of the Ministry. The Anglican collect of the Third Sunday in Advent begins by taking up this thought: "O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: Grant that the ministers and stewards of thy mysteries may likewise so prepare

and make ready thy way . . .” To prepare a way is virtually the same as to build a road; to build a road is to make communication possible or to make it easier. The origin of this concept in Isaiah 40.3, which John quotes both in his preaching and as an explanation of himself, makes it clear that the road is for God. It is the highway down which the rescuing God comes to his people who need him. The prophet is the road-maker. His whole ministry is devoted to the business of communication. The words he uses, the pictures he draws, the teaching he gives, the message he proclaims—all these make up the road down which the Word of God, the salvation of God will eventually come. Is not this the missionary task, the function of all true and effective ministry today? It is to make God’s Word meaningful and his presence real. It is to prepare men for the future, the Advent dimension, by making them aware of the present, the “Now” of the Gospel.

There is a deep realism, however, in this image. In Isaiah the way has to be prepared in the wilderness, a road built across the desert. And John went out into the actual wilderness to discover what it was like. He learnt to live there, in a hard uncongenial place. And it was in the wilderness that the word of God first came to him (Luke 3.2). The wilderness signified

SURVEY TEAM IN KUWAIT: THE REVERENDS DOUGLAS WEBSTER DON MACNEILL AND K. L. NASIR



life of renunciation and hardship and simplicity. He had left soft raiment behind—and soft living. Is there not still a place for this kind of witness in the world today and ought not *some* missionaries to be giving it? Is it not significant that one of the most powerful influences in our generation, in Africa as well as in India, is still that of Mahatma Gandhi, who though not a Christian was devoted to Jesus Christ and who in some respects lived (and looked?) like John the Baptist? The missionary movement and indeed the whole Christian ministry would lose something of immense power if the idea of simplicity were allowed gradually to drop out. It should not be left to non-Christian *sadhus* to protest against the affluent self-satisfied society of the west. There is much need for dedicated Christian communities, oases in the desert of our modern materialism, who can learn to live simply without being fanatics.

But the world itself is a wilderness, as John Bunyan recognized, beautiful and attractive no doubt, but also confused and deadly, a place where people get lost. It is in the wilderness of this world that we too have to learn to hear the word of God for our generation, as John heard it for his, and to proclaim it. In his road-making the Christian minister listens to God in all possible ways and also studies the nature of the wilderness, which he does not try to leave. This calls for a consecrated permanence and a concentrated discipline.

In the foreign political services of some countries as in the technical aid schemes, much unnecessary harm has been done by moving people about too much so that they never really master one situation. This is illustrated in that surprising book, "The Ugly American". The Christian mission also is hampered and weakened if too many people think of it in terms of a trial run. They are needed for life, not just for two years. It takes a lifetime to become really familiar with one bit of wilderness, one area of the task to which we can be completely dedicated, an understanding of Islam, a Christian entry into the industrial social structures of today, the teaching of theology, a ministry among bewildered or rebellious youth groups, the service of the handicapped or the refugees, etc. We dare not play or dabble with things so serious, nor can we just nibble at tasks so huge. They are all items or aspects of contemporary ministry, means by which the wilderness is conquered, the road is built, and the love of God demonstrated.

It will be obvious that ministry is here being used in a broad biblical sense rather than a confined ecclesiastical one. One of our most pressing needs is to de-clericalize the concept of ministry and to re-catholicize it. Just as the whole Church is the laity so the whole laity has a ministry and is a priesthood. Even bishops are saying this sort of thing these ecumenical days.

The many different ministries of Christ's Church imply a deep dependence on one another. This means a two-way traffic

where teaching is concerned. It is the duty of the ordained minister to teach his people the Christian faith and to train them to take their full part in the mission of the Church. St. Paul makes this clear: "some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ" (Ephesians 4.12, New English Bible). But in order adequately to do this the pastor himself must be eager and willing to learn all he can from those in other walks of life about their problems and about the presentation of the Gospel in their milieu. It is not good enough to criticise the idea of "monarchical episcopate" if the notion of a monarchical pastorate continues unchallenged and unchanged. The truth is that there can be no monarchical *ministry* of any kind. But the laity will not be able to function freely and fully in their major responsibility for the Christian mission until this sense of a mutual ministry is accepted all round. The clergy alone are not enough to prepare the way. The voice of prophecy is not confined to priesthood; there may well be more lay prophets in the coming generation than clerical, nurtured in the soil of industrial society and of scientific thought, making God's road in this tense divided world of the early nuclear age.

All this should stretch our thoughts about ministry and remind us of the relevance of that lonely figure in the wilderness of Judaea. For ours also is an Advent ministry. We point away from ourselves and from the corruptions of our day to the Coming Lord in whom all history finds its goal. We do our part in making his road, in being his voice and asking no other significance. Those who want significance had better not go in for ministry for such a quest may obscure the discovery of a true vocation. It was because John *knew what he was not*—"I am not the Christ, I am not that prophet"—that he discovered what he was. And from within the fulfilment of his calling and the acceptance of his own utter unworthiness he was given the power to recognize the Christ, and to bring people to him.

AREAS OF CONSULTATION of the Survey of the Ministry

September	25	—	October	7	<i>Iran</i>
October	7	—	October	11	<i>The Gulf</i>
Kuwait and Bahrain					
October	11	—	October	25	<i>Jordan</i>
October	26	—	November	6	<i>Lebanon</i>
November	6	—	November	19	<i>Egypt</i>
November	20	—	November	22	<i>Jerusalem</i>
Concluding sessions					

"Thou That Art Highly Favoured"

All too often our thoughts in regard to the Ministry are based on the things we give, or the things we do. In this article, the Study Program Director, Canon Cragg, recalls us to consider the Ministry in terms of mind and spirit, of idea and thought

"Thou that art highly favoured . . ."

WE KNOW IT, of course, in the familiar salutation to Mary in St. Luke 1.28, where surely it is a unique and irrepeatable phrase, since there was only one Mother of our Lord. Yet Saint Paul uses the identical verb in saluting the day to day Christians of Ephesus whom he describes as "accepted in the beloved". God, he says, has "graced us" in the Son of His Love.

The word has clearly both an active and passive implication. We are recipients of the grace which is bestowed on us. But this receiving, this dignity of benediction, means our transformation into its own likeness. He who receives grace becomes thereby gracious. Or so at least is the Divine calling. We are the place of grace. What is present in and for us as a Divine gift is to work through and beyond us as a Divine quality, shaping the recipient into the expression of itself.

So then each of us is "highly favoured in Christ": each of us may truly sing: "My soul doth magnify the Lord." But the gift leads thus to the vocation. It is the handmaiden that acknowledges the Lord: the high favour of His love to us brings the high calling of our love to Him.

And this, in either context, Mary's or ours, means travail and labour, the yielding of our powers and talents to the bearing of His Word. Surely there is deep truth, as well as a simple play on words, in saying that He

who was only *born* into the world by human travail, is only *borne* into the world by human ministry, by the surrender of all powers and faculties and senses to the service of the Word made flesh. The Incarnation is thus not only the heart of our faith but the pattern of our discipleship and the pledge of our vocation. Here is the meaning of the Christian ministry, in measure for every Christian, affirmed in the wonder of the Christian Gospel.

Of those powers and capacities not least urgent in our time and place are the powers of the mind and spirit. Truly we serve Him in hospital and clinic with will and strength, in many an active sphere with hand and heart. But these ministries must be undergirded and illuminated by the activities of the study. "O Lord," cried the psalmist, "my study has been in Thy statutes." How rarely is it true of the contemporary pastor in the psalmists' lands!!



By and large we do not have a studious ministry. The familiar pattern of ministerial hospitality (admirable under proper disciplines) makes the clergy at the constant beck and call of all and sundry who wish to pass the time of day. Traditions are such that no caller is to be reminded that his visit may coincide with prior appointments with the Lord. So it is that books remain unopened and duties remain undone to the impoverishment of the thoughts

we think and of the words we speak.

What avails it that "His statutes are in our studies" if those shelves rest undisturbed and their sources untapped? "All churches," wrote Richard Baxter, "either rise or fall as the Ministry doth rise and fall—not in riches or worldly grandeur—but in knowledge, zeal and ability for their work." If there is not a growing mind in the pulpit, can there be a growing faith and apprehension in the pew? Can we lift up a worthy voice in the world, unless we have lifted up a thirsty heart unto heaven? Must not he be apt to learn who would be apt to teach?

"Take heed to yourselves and to the flock," said the Apostle in his farewell to the Ephesian elders (Acts 20.28) and I Timothy 4.16 makes the same suggestive order of precedence. Quite evidently we are failing to care for the flock of Christ if we are failing in the trust of disciplined study that feeds and replenishes the mind. The minister, says II Timothy 2.15, is a "craftsman" who is responsible for right exegesis of the word of truth, the sort of exegesis which worthily mediates to men the manifold

ches of the Word, having careful, vigilant, perceptive regard to what that Word is in all its wonder and to where men are in all the variety of their waywardness and perplexity.

It is precisely this undergirding duty of study, both within and without the ordained ministry, that the Study Program has sought these five years to press upon the minds and wills of Christian folk within the Near East Christian Council territory. Study, as II Timothy 2.15 insists, must always be related to people where and as they are and to their familiar concepts and attitudes, in the measure to which these must weigh upon their understanding and acceptance of the Gospel. Hence its eager pursuit of local study opportunities, its maintaining of the monthly study paper and its concern for Summer Schools.

We have had always in mind the truth behind the stained glass window portrayal of the deaf mute as it speaks in the vestry of Trinity Church in Boston, Massachusetts, where the great Phillips Brooks exercised his eloquent ministry for many years. He always took with him into the sanctuary that picture of the hand of Jesus laid upon the lips of the muted man with the liberating word: *Ephphatha*, "Be opened". How inarticulate the average Christian is! What need we have for the liberated witness, set free to bless men from the trammels of our own dullness of wit and dryness of soul? How shall the sealed book of Christ's passion be truly opened to the Muslim unless we dwell by imagination in both its sacred content and his immunized world of thought and assumption? How shall we effectively breach the prejudice or bare the yearnings, unless we travail with the vocabularies by which men move and have their mental being? How shall we write a worthy Christ until we know the language of the souls we serve?

Our duty to people is a duty to words: our ministry to souls is a ministry with ideas. Meanwhile there is all the accumulation of lost opportunity. *Pereunt et imputantur* they used to inscribe on mediaeval timepieces: "The hours pass and are laid to our account". If the time is to be redeemed, the statutes and the study must come together. In the midst of an incomprehending Islam and at the feet of the crucified Lord, may we not hear again the voice that in one blessed annunciation both gives and expects all. "Hail thou that art highly favoured." Let us then present our minds to be "the handmaid of the Lord . . . according to Thy Word".



What do *you* know about the N.E.C.C. Radio Project?

What do *you* know about Radio *Voice of the Gospel*?

Here is a sampling of some of the pamphlets and brochures you may secure upon request. Simply write a note to

Radio *Voice of the Gospel*

Near East Christian Council

P.O. Box 235, Beirut, Lebanon

Make sure you specify in which language you desire the pamphlets.

THE MINISTRY OF RADIO

The news has passed on rapidly about the new radio station of Near East, *The Voice of the Gospel*, but one fact remains — interested personnel are needed. Who has been thinking of radio ministry? Perhaps this too is a new frontier on which we should be poised . . .

THE FAMILY were all gathered around the radio. They had just had a bit of a fight trying to establish who was going to listen to what program, and finally, in anger and desperation, Saeed twirled the dial, and a voice was heard: "This program is aimed at your family. There is news; there is music; there is drama; there is inspiration. This is *The Voice of the Gospel*." And the family listened . . .

The coffee shop was filled, as usual, and there was an undercurrent of male voices, as the owner turned the dial carefully and slowly to tune the radio in to the evening news. Suddenly a voice rang clearly in the room: "In the midst of all the wars and rumours of wars, in the midst of all the dark and disheartening reports, there is yet one item of good news. God is working even now in the hearts of men. This is *The Voice of the Gospel*." And the men listened . . .

Yusef was riding on the crest of great success. Everything that he had touched that day had turned out just right—his work had been praised, longtime debtors had returned money borrowed ages ago, even his lessons at night school had been superior. But with all of this success, he still didn't know what he wanted. Absentmindedly, he flicked on the radio, and he heard: "What can a young man do to make his life meaningful? This is *The Voice of the Gospel*." And Yusef listened . . .

Whose was this voice that so penetrated into the listening and the thinking of that family, that varied group of men, that searching young man? It was the voice of a radio minister, an evangelist presenting the claims of the Gospel of God, a spokesman for the new Radio Project of the Near East Christian Council.

In all the thinking about the place of the ministry in the Near East, the radio is one area that cannot be neglected. True, this is a newly conceived project of the Council, but its importance is far-reaching. The parish ministry is bounded by geographical limitations, but the parish of the radio minister is virtually the world, or, at least, as far as the particular wavelengths of the station reach! The radio minister never sees his parish, yet the

tone of his voice and his sincerity make his parishioners turn again and again to him for guidance and counsel. He shares in their enjoyment; he has a message for them in their grief. It is a new frontier, a frontier that needs preparation and care.

Just one short year from now, it is hoped that *Radio Voice of the Gospel* will be heard in every Near Eastern country, carrying the message of God in Christ to all men, in a varied program schedule aimed at presenting the whole claim of Christ upon the lives of men. For the present we can but imagine the vast opportunities that will be opened up by this new method. But we can hope that the station will truly become a significant part of our life in the Near East, as young men and women take upon themselves the responsibility for a "radio ministry".



The variety of programs required for an interesting listening schedule assure that this ministry will be varied and unique. It will also have to be well done, if it is to succeed. For it will need more than just a "preaching" ministry, broadcasting the usual type of religious service or worship program to which we are accustomed to listen. There will also have to be a definite "teaching" ministry, aimed at new literates, and even at illiterates; aimed at the developing child and the maturing youth; aimed at the sceptical as well as

the believing. The aim of programming is to present the wholeness of life, lived as our Lord lived it, and as we can live it, by His grace.

The tools for fulfilling this aim are to be found in the mystery of microphones and antennae, and in the human voice, transmitted by them. Primarily through a voice, trained to communicate the meaning of thought. Usually when we speak with a person, we use not only our voices but our facial and bodily expressions as well. For the radio minister, his voice must carry the full load. His voice alone must express what he feels and knows and sees. This is why this branch of the ministry requires training and development. This is why we must be thinking of this new frontier and seeking to train men and women to step into this vital role.

Frontiers of the Ministry

In Iran and the Gulf

Many of the areas in the Near East do not have established large churches; they have specific problems in securing an ordained ministry, yet they do present a frontier, a challenge, to the whole church. Dr. Johnson, a former secretary of the Council, speaks to this situation.

RENEWED ATTENTION is being given in these days to the question of the provision for the ministry of the Churches of the Near East. This is a perennial major concern of the Churches, but it is a question sometimes more obscured in darkness than suffused with light. The problem is much more obvious than any effective solution. Accordingly it is an occasion for encouragement that this year a Survey of Theological Education in the Near East is being conducted under the auspices of the International Missionary Council and the Near East Christian Council. It is announced that this survey will include not only a review of the work of established institutions of theological education, but also a serious study of the more basic question of the provision of an adequate ministry for the Churches.

This article confines its attention to the Churches of Iran and the Arabian-Persian Gulf, an area where local churches are small and the total number of communicants very few. The Evangelical Church of Iran has less than 3000 communicant members and only eleven ordained ministers. Of these eleven, two are retired or superannuated, five are in village areas where income must be supplemented with farming activities, one is not an installed pastor but is employed by the Church's Board of Evangelism, and one is only a part-time pastor of one of the larger city churches. This leaves only two ministers who are full-time, active, installed pastors, and one of these serves a church which receives some grants-in-aid.

The Episcopal Church of Iran has less than 500 communicant members. Its five ordained ministers include the Bishop and a school principal who is not engaged in pastoral work. In the Gulf the three organized local churches have less than 200 communicant members, and there are no ordained national pastors. In one case, an ordained minister from elsewhere in the Near

East has served recently as pastor, and it is hoped that another such minister can be obtained as a replacement.

Some of the local churches utilize the pastoral service of ordained foreign missionaries. In other cases, evangelists employed by the Church's Board of Evangelism, or colporteurs serving with the Bible Society, or dedicated laymen serve as "moderators", "stated supplies", or occasional preachers.

Adequate financial support is the chief difficulty in connection with the provision of full-time pastors for local churches. Not more than four or five local churches in the whole area have a sufficiently large membership to provide at all easily for the salary of a full-time pastor. Several other churches could probably make this provision if the stewardship potential of the congregations were substantially realized. However, most of the local churches are too small and weak in financial resources to support a full-time pastor of their own. In some village areas, grouping of churches into larger parishes offers an answer at least to some degree, but this is not possible for single churches in isolated locations.

Several avenues of solution have been explored or suggested in the endeavour to meet this basic problem of financial support.

1. *Use of foreign missionaries as pastors.* This has been the general rule in pioneer situations, and continues to be the practice in a number of the churches in the area. For some years the American Presbyterian Mission in Iran has frowned upon its missionaries acting as pastors of local churches, believing that this practice both discourages the emergence of national pastoral leadership and inhibits the responsible development of stewardship in the congregation. Probably all would agree that in the early days of church development it is necessary for foreign missionaries to serve as pastors. Some would argue that it need not result in the above-mentioned handicaps. However, it is evident that the indigenous churches should as rapidly as possible staff their pulpits with national pastors, leaving the foreign missionaries to serve in a great variety of other useful capacities in connection with the total program of the Church.

2. *Pastoral subsidies.* If local churches which cannot themselves provide support are to be staffed with national pastors, a program of subsidies is the usual system which is suggested or practiced. In most cases such subsidies come from the missionary contributions of Churches and Missionary Societies abroad. A few stronger local churches can contribute to pastoral subsidy funds, but in most countries of the Near East the larger bulk of such funds must come from foreign sources. There is no question that such outside subsidies carry with them some serious dangers, especially in situations where the growth of local churches is extremely slow. Great care needs to be exercised if subsidies are to be in fact a "priming of the pump" of local stewardship and support rather than a

permanent pipeline from outside. Probably more careful study and experimentation needs to be carried on in the way of systematically organized "central pastoral funds" which are accompanied by sound stewardship education and skilfully administered church programs.

3. *Use of partially supported part-time pastors.* The so-called "tentmaker" pastor who earns a considerable part of his living in some other kind of employment is a possibility which is being tried in certain situations. This type of arrangement runs counter to the tradition of the Eastern Churches, in which ordination is felt to separate the "man of God" from the "world" and its ordinary work. In addition, the need of most churches is for pastors who have been made free to pursue a thorough theological training and can give their full time to the manifold opportunities of pastoral service to a congregation. However, when financial support is insufficient to provide pastors who are entirely freed from "worldly cares and avocations", consideration needs to be given to this alternative method for providing pastoral leadership for at least some of the churches.

The recruitment of pastors is a subject closely connected with the provision of financial support. Where the latter is lacking, it is difficult to expect promising young people to give earnest consideration to a call to the ministry. Increasing numbers of Christian young people are obtaining a good education, but this education in turn opens the way for well-paid positions in



Prayer and Bible study in Oman

secular work. Particularly among minority groups, oppressed by a sense of general insecurity, the trend is to encourage young people to seek the relative security of economic success in some highly paid profession. The ministry does not fall within this category. Solutions to the problem of financial support for pastors must be found if recruitment to the ministry is to be successful.

The question of training of ministerial candidates rests upon a successful solution to these prior problems. Several projected training programs have fallen to the ground because of the lack of candidates. There is a strong feeling in several Churches that training programs should be basically within the country of the Church's work. Sending students to theological seminaries even in nearby countries is regarded as less than ideal, both for the candidates and for the spiritual stimulation which a training center could provide for the local Churches.

A further question which is likewise related to the matter of support for pastors is that of the level of training in relation to ordination. No Church wants to set its ordination requirements so low that it is staffed with relatively uneducated pastors. But a high level of requirement for the ministry is an expensive one, and it is not difficult for a Church to "price itself out of the market" for pastors. To a considerable degree this is what has actually happened. Much thought needs to be given to the related complex of problems having to do with a system of pastoral support, recruitment of candidates, training and ordination.

It is clear that the Churches of Iran and the Gulf face a serious problem in the provision of an adequate ministry. It is hoped that constructive counsel and stimulus toward solution of these interrelated problems will emerge from the current survey. "The field is white . . . pray for labourers to be sent."

Intercessions

Let us remember in our prayers

those who are being trained for the ministry of the Church;
theological colleges, that they may have all that is necessary
in staff and buildings.

Let us pray

that the necessary books for training the ministry may be
made available in our languages;
for the guidance of the Holy Spirit in all plans for the
future in theological training here in the Near East.

BEDOUINS AND MINISTERS

... an open letter to the editor from a perceptive thinker in the Gulf, musing over possibilities of creative ministry in areas that are not heavily over-loaded with the usual patterns of church, ministry and institution. To be read in contemplative doses

Dear Mac,

The first leg of my journey into the interior is completed and I am sitting here in a dingy little mud-walled room in D . . . , stealing the last few glimmers of light for illumination of this letter. It has been an interesting journey thus far, although the modern day Jeep is not quite as romantic as the camel caravan of earlier years. And I dare say that a Jeep gets stuck in the sand far more easily than one of those elongated humped denizens of the desert . . .

Yesterday, as I searched through my luggage for a few spare grains of sugar to make my tea more palatable, I ran across the issue of the *News Bulletin* you gave me before leaving. I noted especially your comment on "imaginative and creative ministries that are opening up in the Near East". And then you went on to list some of the least imaginative—or, at least, the most common—types of ministry that I could think of. Of course, radio, literature and industry have openings for evangelistic ministry, but they're really not frontiers for the future. Each one of those is concerned with nurturing a seed that has already been planted, and not in planting the idea initially.

I don't mean to stir up your temper in defense of these things, but, really, let's get thinking of new ways in which to bring a very live and vital Gospel to people who don't think of it as we do. To them it's a Word that has a lot of common sense to it, and it's backed by religious tradition. We are so bogged down by that tradition that we place it before the Gospel, instead of as a background to it. At least I interpret the first chapter of St. John's Gospel in this way . . .

Out here in the desert, surrounded only by a few inquisitive bedouin tribesmen, I got to thinking. Is it possible for the Church to exist here? If the Word is life, and the life is the light of men, then it should be just as true for the person who exists on the nothingness of the desert as it is for the man who has the background of church, and altar, and candlestick. And maybe the way in which we plant a Church—that is, setting up our altars and arranging our seating—detracts from the person

who just wants to listen to the Word—the word that has a lot of common sense to it, and an urgency to give it a try?

I know that you're probably chuckling over this, for you know all too well my high-church tendencies, and that you're feeling that the romance of the desert (for even wind-blown sand holds romantic dreams) has made me quite daft and forgetful. But, mind you, I'm not arguing against an altar or a baptistry; you know all too well how I confess these to be in the center of our faith; but the question I am asking is this: does our concept of the institution of the Church, with its liturgy, traditions, and creeds, adequately express the "life" of the Gospel?

Ask the question in your survey group: is there a place for an order of peripatetic priests in the ministry? Now by this I do not mean a person who goes from one city to another, and asks for the privilege of the Pulpit or the Table in one church after another, but a person who will go out into places where cities have not been dreamed of, and by his life he will put the liturgy into action, without a formal church edifice or even without the normal appurtenances of religious life. Perhaps it will require more than one person—a team—that's a biblical concept—but the "life" and the "church" will surely come into being by the exposition of their lives and the daily performance of their worship.

You spoke once of the trials of service chaplains—those who were chaplains for the army especially. How they took the church with them to the front lines, and by their very presence they were forced to be *the whole Church* to pragmatist and agnostic alike. It is this type of a ministry that could be translated into imaginative terms today.

A ministry of that sort would have to be self-supporting. I have no great patience for the priest who comes into an area and sponges off of all the Christians in that area. Perhaps, if they stayed in any one place for a good length of time, they would need to have some sort of a trade, or, at least, the ability and capacity to do a good day's work. I think this idea was spoken of once in terms of a model farming community down in Oman, in the region of the Batina, where an agriculturalist and a minister-evangelist would be able to set up a model farm and live off it, as well as to live out the "life" in their own day-to-day lives.

It has some comparison with the worker-priests of the south of France, and I suppose it has a great deal in common with the early monastic developments that were to be found all over the Arabian peninsula before the advent of the Islamic era. Or, to put it on a more common basis, it speaks the same kind of language as the "house-church" movements in Europe and the United Kingdom.

Granted, it would place a terrific demand on the minister-priest-evangelist, but the demand would be nothing when you

Now the result. The ministry would have to be willing to be a working ministry, and not purely an intellectual one. It would have to translate the Gospel into terms of everyday life, disregarding completely the technical jargon that seems to make every minister so tongue-tied and incomprehensible. And—I have no doubt but that a community of believers would grow up around such an endeavour, mainly because the Gospel consists of “life” and not of “building” or “institution”. People would try to know the secret of that “life” when they saw it being lived.

Call it *intentional community*, if you will. I am convinced that there is a place for this type of ministry, right here in the Gulf, and probably elsewhere. Even though I have immense pride in my own denomination and communion, I feel that it should be an ecumenical movement, supported by and understood by every communion. And this of course raises questions . . . Perhaps it would have to be initiated by one church group, or perhaps even by the Council. (Would the N.E.C.C. dare to attempt such a pioneer effort?) But I can’t quite see the presentation of this set on denominational lines. One would shudder at the thought of a bedouin affirming that he was a Protestant, or a Presbyterian or an Anglican!!! By this I am not over-riding schemes for unity, or theological orders, but I am merely taking the practical way of seeing the true evangelistic mission in the light of the Gospel, and not in the light of some mission group, or church, or communion.

Intentional community—two, or maybe three or four, with a willingness to work, and an eagerness to pray, and the desire to see the Gospel come alive in the desert. Does it sound like such an unattainable dream? Out of dreams such as this have come great things in the history of the Church.

I realize that you are preparing to shoot this scheme all through of holes, but please, please understand that it has been written in the illumination of desert light, and it all sounds plausible . . . Besides, you asked for comments in your last issue, and here they are . . .

I expect to pick up my mail in another fortnight’s time when I arrive in M . . . , so please try to have a letter waiting there for me. I’ll be interested in your comments on this as a “creative and pioneer” attempt. At least, you can’t deny that it’s pioneer!!

Dominus vobiscum,
John

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A significant survey of historical background for understanding the present political struggles—a discussion of the rival roles of the western world and communism—a comprehensive treatment of the place, problems, and contributions of the Christian church in the Middle East—plus timely insights of other forces—religious and secular. Cloth \$ 2.95, Paper \$ 1.50.

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CAUGHT IN THE MIDDLE, by Glora Wysner

Muslim, Jewish, and Christian youth in the Middle East are CAUGHT IN THE MIDDLE of traditions, poverty, and limited opportunity. This book is a lively, informative introduction to youth in this area as they seek a place in their changing world. Illustrative stories of individual young people personalize the areas of stress. Cloth \$ 2.95, Paper \$ 1.00.

These books are available at

THE TOWER BOOKSHOP

P.O. Box 582, Beirut, Lebanon

Questions on Curriculum

The first year of the new Sunday School Curriculum has passed. In an effort to discover the effectiveness of this joint effort, certain questions were directed to its editor. Dr. Akhdary here presents the answers



Dr. Akhdary

BEFORE answering your questions, might I just make a few general remarks by way of emphasis. The Sunday School is of tremendous importance in the Nile Valley especially, that is, in the Egyptian region of the United Arab Republic and in the Sudan. It is the only hope in the presentation of Christianity to children. Teaching Christianity in day schools or special schools is really a failure for many reasons that I cannot elaborate on. Family altars have been largely destroyed in these days. Very few families practice morning devotions. As a result, the children have no chance at home to learn about Christ. The pulpit in the Near East is centered upon adults. Highly classical sermons are prepared by the pastors to interest adults only. The child is not con-

sidered. For these reasons, the work of the Sunday School must be placed forward so that the child may follow Christ.

Question: What are the aims of the Curriculum and how are they carried out in the lessons?

The content of the whole Curriculum is centered around the Bible. Five hundred and seventy six lessons revolve around four main themes: God, Jesus Christ, the Bible, the Church and Christian living. Every lesson emphasizes at least one of these themes.

The aims of the Curriculum are basically three: (1) to bring the child to Christ; (2) to build the child in Christ; and (3) to send forth the child for Christ. When we bring the child to Christ, we intend that he knows Christ as his personal Saviour. We teach him to be loyal to his family, to his neighbours and to his nation. We prepare the child to be a witness for his Lord by his whole life.

What age levels are covered by the Curriculum?

There are four levels: Kindergarten (4, 5-year-old children); Primary (6, 7, 8-year-old children); Junior (9, 10, 11-year-old children) and Intermediate (12, 13, 14-year-old children). Thus our Curriculum material helps the children between the ages of 4 and 14 years.

What materials are available for student and teacher? How do they differ and how are they similar?

There is a book for the student and an accompanying book for the teacher at each level or department. The same topic in both books is treated to suit the child at each level and to give the teacher full information so that he may teach the lesson well. They are prepared as quarterlies, each with 13 lessons.

How is the Curriculum superior to a teacher using only a lesson he has prepared directly from the Bible?

The Curriculum attempts to put the Bible into the language of the child. Usually there are three pages about each lesson, based on Bible reference. The lesson explains the story by using current events, nature, art, stories from life. These all help the teacher to grasp the divine truth and share it with the student so that it becomes a part of his experience as he practices it in daily life.

What sort of results can we look forward to seeing when a child uses these lessons from the beginning to the end?

A child who attends Sunday School when he is four years old and then continues through all the departments, spending eleven full years in the Sunday School, is expected, by the help of the Holy Spirit, to be a good sound Christian, helping his church, his friends and neighbours, a strong witness for his Master and Saviour.

How is the Curriculum related to the home and to the church?

The church is the body of Christ. The home is the first place where the child receives Christian education. There are many lessons in the Curriculum emphasizing the importance of the church and the home so that the child may realize his future role in the church and his Christian responsibilities in his home.

Can this Curriculum be used by groups who desire to place a strong denominational emphasis on the course?

One of the very excellent characteristics of this Curriculum is that it is un-denominational, suitable for all denominations. The courses do not emphasize any one denominational creed or doctrine. However, it is a very simple matter for a church or a teacher to delete a lesson or unit if they do not desire to have certain emphases. It would be equally easy to insert or add denominational emphases or interpretations, even substituting or adding an additional lesson for this purpose. In the opening and closing worship periods of the Sunday School opportunity arises for additional denominational emphases also.

Does the Curriculum provide for summer school, or vacation bible schools?

Yes, sir. The Curriculum provides for summer schools. In Assiut, the books were used this past summer very profitably in this way. In Egypt, the Synod of the Nile is planning to base mid-week religious school on the material of this Curriculum.

How are the expenses of the Curriculum met?

The expenses of the Curriculum (which are not really very much) can be borne by the Church as a missionary work, or by having students and teachers buy their own books. Many Sunday Schools use a part of their offerings for the purchase of books.

Is it necessary to have a teachers' training class in order to use the Curriculum?

Of course, teachers' training classes are very useful in making the teacher more effective. However, the book for the teacher is organized so as to give the best help to even an untrained teacher. No teacher is truly effective when he teaches only content. A book or a lesson always must be adapted to a class situation and moulded to fit individual or specific class need. Sometimes teachers need guidance in order to do this.

أبحاث جوهريّة

تأليف الدكتور قانيس - إصدار مكتبة المشعل
مجموعة من الأبحاث الاجتماعية والآراء الأدبية في قضية
الوثاق إلحادية القسرية ودفع التيار إلى الوجودية السبئية
الشمس ١ ليرة لبنانية

Living Issues,

by John Van Ess

Dr. John Van Ess was for forty years a missionary teacher in the School of High Hope in Basrah, Iraq. This book contains short essays on the issues of life and how they can be faced. Recently re-issued by the Torch Library. Price: LL. 1.

OTHER NEW PUBLICATIONS

Salome, Princess of Galilee, by Henry Denker.

Commentary on Corinthians, written by an orientalist, after the pattern of Shaikh Baidawi.

Jersey Cows, a guide for the farmer.

Food for a Child in His First Year, by Samia Habashy. Written in simple Arabic for the new literate.

Available from:

N.E.C.C. LITERATURE

Christ, the Great Physician

Each year the meetings of the Christian Medical Conference grow larger. Each year they take on more significance. Last spring's meeting was no exception . . .

THE THEME of the Third Annual Conference of the Christian Medical Association of the Near East, held in Beirut, May 3rd and 4th, 1961, was "Christ, the Great Physician", and the devotions and religious talks were centered around this theme.

The Conference was held in the University Christian Center. Ninety-seven persons registered at the conference, representing fifteen countries. Dr. Paul Jamison of Tanta, Egypt, was the chairman of the executive committee, who welcomed the attendants. The Rev. Dr. Harry G. Dorman, Jr. opened the conference by speaking of the miracle of the feeding of the five thousand, emphasizing the point that our professional standards must be balanced by our Christian effectiveness as preachers of the Good News.

Dr. Chafik Haddad of the American University of Beirut spoke on the "Present Day Therapy of Diabetes Mellitus", relating this to the various types of insulin and the orally taken tablets. The first morning's panel discussion was on the development of nursing leadership in mission hospitals. Those leading this portion were Miss Maud Pearson, Miss Virginia Paul, Mrs. Lucy Keverian, and Miss Gladys Hurd, of Libya. The first morning was concluded by an energetic talk on "Immediate Post-Anesthesia Complications", the importance of their prevention, and the urgency of their therapy, by Dr. Bernard Brandstater of A.U.B.

The afternoon sessions included a talk on "Reaction in Illness and Nursing Aspects", by Dr. John Racy of A.U.B., and an illustrated lecture on the "Care of Hand Injuries" by Dr. Philip Antypas, also of A.U.B. Incidentally, right after his talk, he had occasion to practice what he had preached on a serious hand injury of a resident of the Christian Center.

Dr. Dewey R. Eder of the Community Church, Beirut, spoke on the spiritual needs of the patient, giving examples from his wide pastoral experiences in the ministry to the sick. This was followed by a film in the evening session entitled, "In the Steps of the Great Physician", depicting the work of a missionary doctor in India.

Miss Maud Pearson was appointed as a vice-chairman to



"Let's go to the medics' meeting..."

complete the unexpired term of Dr. Roy D. Clark, who was forced to return to Canada.

On the second day, after a beginning devotional had been led by Dr. Alan Tichenor, Dr. Clement Clay, with his wide experience of hospital administration in the United States, spoke on "Medical Staff Relations". He emphasized the best quality of medical care, and the best quality of patient care. A panel consisting of Dr. Paul Jamison of Egypt, Dr. Warren Winkler of Turkey, Dr. Alfred Pennings of Kuwait, and Mr. LaVand Syverson of Beirut explored the delicate question of public relations in mission hospitals. They emphasized the belief that proper public relations are essential for the running of any hospital. Three medical films were then shown: Breast Self-Examination, Nutritional Factors in Tropical Diseases, and Pediatric Anesthesiology.

Miss Clara Engle of Gaziantep, Turkey, spoke on the medical mission effort in Turkey in the afternoon session. This was followed by a talk on Adaptation by Dr. Cicely Williams, with her wide experience in Africa, India, and South East Asia.

The concluding session was a panel discussion on the philosophy and objectives of Christian medical work, led by Dr. Peter Manoogian of Beirut, the Rev. Ben Weir of Beirut, Mrs. Alfred Pennings of Kuwait, and Miss Violet Popp of Jordan.

Notes and Comments on Recent Books of Near East Interest

Muslim Devotions, A Study of Prayer-Manuals in Common Use,
by Constance E. Padwick. S.P.C.K.,
London, 1961, 35/-.

STUDENTS OF ISLAM owe Miss Padwick a debt of gratitude for her scholarly and painstaking work on Muslim devotions. She has given us an all absorbing picture of the nature of Muslim worship by quotations from and interpretations of 109 prayer manuals drawn from the Middle East, North Africa, Persia, India and Pakistan.

The discerning reader will be glad to have the benefit of her comparative references to Hebrew and Patristic prayers. Many will be introduced for the first time perhaps to Elbogen's *jüdische Gottesdienst* and to works by such German scholars as Mittwoch, Becker, as well as the incomparable Hungarian Jewish scholar, Ignaz Goldziher, all of whom are cited in the text or in the footnotes.

The makers of Muslim prayers, as the manuals well illustrate, use a great multiplicity of names and terms and incorporate in their prayer books explanations of these terms which are set out with all the minutiae imaginable. Miss Padwick's only fault, if it is one, is to seek to lead the reader through this labyrinth.

Here are two examples taken at random: (1) A distinction is drawn in *Lawâmi' u'l bayyinât* by al-Râzî, between *al-Khaliq* and *al-Bâri'*, which to us are really synonymous. *Al-Khâliq* is explained as "He whose . . . fiat costs no effort", while *al-Bâri'* is interpreted quite unjustifiably, as we believe, with reference to the root meaning of separation and "points to the bringing of created beings into being out of pure nothingness" (p. 245). (2) A distinction is likewise drawn between *al-Qayyûm* and *al-Qiwâm*. *Al-Qayyûm* is translated by Miss Padwick as "the Necessary Self-Existent", because, to quote the Manuals, "... He is the One absolutely self-existent and the absolute cause of the existence of all beside Him." He then must be the *Qayyûm*, for it is an intensive form of *Qiyâm*, and this intensity only reaches perfection when nothing besides Himself is necessary to Him. He is also *al-Qiwâm* to the makers of the prayers, because "He was the Creator in the beginning and He is equally Creator now". He is "both the *raison-d'être* and the sustainer of all things" (pp. 246; 249).

Miss Padwick also introduces us to niceties depending on

letters of the alphabet and diacritical marks, as may be seen from the following: "O God, I ask Thee by virtue of the *bâ'* (the letter of the Basmala) of Thy name, the letter of "withness", the conjunction with the greatest Object of Desire and the finding of all that is lost. And by the point beneath the *bâ'* guiding to the secrets of Thy everlastingness and Thy pre-eternal and sole Being . . ." (p. 100).

Miss Padwick has faithfully set down the deeply spiritual prayers of the Sufis as well as those which are no more than magical adjurations, invoking the powers residing in some holy name, or in "the Greatest Name" of all (p. 261). We are told in this connection that an infallible way of getting answers to prayer is for forty men to pray together. Failing that, four men should petition God ten times each. Where four men are not available, one person will do if he will forty times recite the petition (p. 260).

Another interesting point is how Muslims reconcile God's power to answer prayer with their belief in *Qada'* and *Qadar*: God's predetermination which they believe is irrevocable and inescapable (pp. 266-269). In the chapter entitled "The Last Things", we are introduced to the prayers prescribed in the manuals to be said in order to escape a beating in the tomb by Munkar and Nakir (pp. 275-279). This ordeal laid down in the Muslim creed as an article of faith must be generally believed for it also to find a place in the prayer manuals.

I recommend the book to student and missionary alike who will find it interesting, if taken in small doses, but most useful as a work of reference.

M. S. Seale, Ph. D.
Beirut

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Cover, pp. 2 and 5 *World Council of Churches*.

Page 7 *Life and Work of the Church of Scotland*.

Page 12 *CMS Outlook*.

Page 33 *E. R. Squibb and Sons*.

Thanks also to artists Na'im 'Attif and Dani Dunuk-Aguila for their illustrations.

Wanted

Art work for the *News Bulletin*: Sketches or drawings from areas in the Near East.

Photographs: For the same good cause. Preferably glossy, and 5 inches by 7 inches in size.

Send them to the Editor, P. O. Box 80, Kuwait.

NEAR EAST CHRISTIAN COUNCIL

Recently... from the Secretary

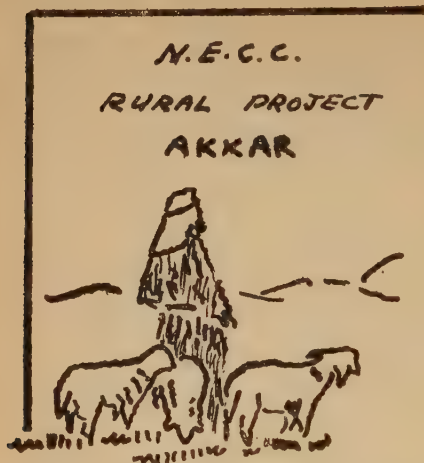
BEFORE DAWN *this day I was in the city of Beirut at the airport. And I saw a certain vessel descend, as it had been a great ship, let down from heaven by four propellers; and it came even unto me: upon the which when I had fastened mine eyes, I considered, and four-footed beasts of the earth, and creeping things, and fowls of the air. And I heard a voice questioning and saying, "Can common animals of the farmyard be glorified by so excellent a mode of transportation?" And other voices answered and said, "Call that not common which is sent by the churches unto their brethren!"* . . .

WE HAD been looking forward for weeks to the arrival of this chartered plane that was bringing animals from the Ohio Council of Churches to the Near East Christian Council's rural project in Akkar in northern Lebanon. The last few hours were especially exciting, as the arrival was announced for seven o'clock Wednesday evening, then for 2 a.m. Thursday morning, and finally for 5 o'clock. The nine members of the Board of Trustees of the project, farmers from the Akkar villages, had left home before dawn Wednesday, and for the most part had no sleep Wednesday night, haunting the airport lest they miss the great sight.

At five o'clock, it was still pitch dark except for a glorious sky of stars, Venus and Sirius brilliant over the Lebanon range, and Pegasus diving down into the Mediterranean. Suddenly the great four-motor plane was there, coming out of the darkness and drawing up at a station some distance out on the tarmac. Our permits let us out to meet it, and to greet the two who came with the animals representing the Ohio Council: Mr. Clyde Keathley, treasurer of CROP, and the Reverend Cecil Eanes, whose church is particularly involved in the gift.

The unloading took more than two hours, while the sky became bright and the sun came up behind the mountains, and the huge jets came in past us on the runways, one after the other, from Singapore and Paris, Hongkong and New York. Unloading the animals was a slow process, and fascinating.

First came the great bull ("handle with care!"), down the protected runway direct from the plane into the truck, then the nine heifers and the three bull calves.



The beautiful white goats, twenty-two of them, had a truck of their own. One suddenly bolted back up the runway into the plane; she seemed to have enjoyed its hospitality. The six male rabbits and the nine hundred chicks were easily handled in their boxes. They all seemed to have had a good trip. The incubator, the milk cans, and the other equipment were

loaded on behind, and the caravan was ready to take off for the Akkar, the Board of Trustees escorting the trucks in their small cars, while Samir Maamary and Tom Stickley rode with the animals, watering the cattle and watching over the goats.

This is of course a tremendous boost to the Akkar rural project, but more than the sight of the animals themselves was the impression made on the farmers by the spirit of concern on the part of the churches of Ohio which made possible this drama in the dawn.

* * *

It may be that this copy of the *News Bulletin* will be reaching you about the time that our delegates are at New Delhi attending the third Assembly of the World Council of Churches. They are the Reverend Tawfik Gayyid of Cairo, the Reverend Hovhannes Aharonian of Beirut, and the Executive Secretary. We ask your prayers for them at the Council meetings, and for all our churches and mission groups, that we may together enter fully into this great ecumenical experience.

Some are following the W.C.C. Bible studies based on the Assembly theme, "*Jesus Christ the Light of the World*". Some are using on November 19th the prayer that has been suggested for use in the churches on that opening day of the W.C.C. Assembly. May God bless us all together in one great fellowship at this time, and may we move forward in the post-Assembly period in ways led by His Holy Spirit to the glory of His Name in the countries of the Near East.

Beirut, September, 1961

TRACTS FOR THE NEAR EAST: *The Guest from God*

(This story was translated from a Turkish newspaper, and published in Arabic with the Christian paragraphs added. Further information from Miss K. Henrey, 45 Boundary Road, St. John's Wood, London, N.W. 8, or the Editor.)

ONCE UPON A TIME, a woodcutter lived in a little hut in a forest. He was one of God's much-loved servants, a spiritually-minded man. From morning to night he cut wood and communed with God in his heart, expressing His love for Him and worshipping Him. In the evening while preparing his simple meal, he sometimes said:

"O Lord! send me a poor guest, whoever he may be, so that I may welcome him in Thy name. I would share my meal with him; I would let him sleep in my bed. I would be a friend to him. We would talk about Thee together."

The woodcutter waited a long time but no one came. At last, in the midst of a storm one day, there was a knock at the door of the hut. God had answered his prayer and had sent him a guest. The woodcutter's joy was boundless. "Now I will prepare you a meal," he said. But the guest was very ill. He was too ill to eat the food, and shortly after he died.

One day another stranger visited the woodcutter. He was a friend of the man who had died, and he and the woodcutter talked about him. The stranger said: "He was my friend, but I will not hide from you that he was a very sinful man. However every night I see him in my dreams. I see him happy in the garden of Paradise. At first, I could not understand it at all. Then, in one of my dreams, I saw him smiling and he said to me: 'Ask the woodcutter.' So now I ask you: What did you do to him? What did you do that he should thus be changed and apparently cleansed?"

The woodcutter thought for a long time. Then he raised his head and answered: "I only prayed."

"What did you ask in your prayer?"

"I prayed—O Lord! send me a guest and I will honour him and serve him. Maybe, O Lord, Thou wilt receive him and reward him instead of me."

Earthly friends, especially if they fear God, can help us a great deal. They can pray for us, and minister to us, and sacrifice themselves for us. But their prayers and their sacrifices remain human prayers and sacrifices. It is written of Jesus: "who, being in the form of God . . . made himself of no reputation, and took upon him the form of a servant, and humbled himself, and became obedient unto death, even the death of the cross".

But why did He do this? "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Last Page Tottings . .

WE PROMISED some tentative probing into imaginative and creative ministries opening up in the Near East in our last issue. At the moment, a Survey on the Ministry in the Near East is just concluding some of its ramblings. They have toured various areas in and around the Near East, speaking with clergy and laity alike, trying to establish the shape of the ministry in this day and age. Some of the pages of this issue are devoted to this probe as well, and we hope that they will prove to be a leading edge, cutting into your local situation, prodding your mind into creative thought on this question, and leading the way into a fulfilment of a true Christ-like ministry in the Near East . . . We anticipate a more complete report on the Survey in subsequent issues, but for now, the matter is in your hands, to pray, to think and to act . . .

* * *

These are the days of history-making. As you receive this issue of the *News Bulletin*, the Third Assembly of the World Council of Churches is taking place at New Delhi. This will also mark the integration of the International Missionary Council with the World Council. Let us not think of this as only an administrative change within our lives, but let us remember that it is a new door that is opening before us. We are now confronting new challenges and new opportunities, of tremendous significance especially here in the Near East. As we enter in at this door, let us do so with thanks unto God and an alertness to explore fully the new patterns of inter-church cooperation, evangelism, and witness that lie before us.

* * *

It was said of Paul Bunyon that he had an immense stride, and we too feel the necessity of a similar stride to straddle the thousand-mile gap between our two offices, in Beirut and Kuwait. For a while, we thought we would be able to settle in one place but now it's questionable again . . . so we ask your tolerance and forbearing grace. Incidentally, either a Beirut or Kuwait address will reach us. And we would *like* to be reached . . .

Pax and God Guide

(P.S. Paul Bunyon was a figure in American folklore, a giant among men, a logger whose strength and stride in saga are unequalled.)

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The Near East Christian Council

is an organization composed of regional Christian councils, churches and missionary societies, seeking to make effective cooperation and witness of the churches in an area extending from Morocco and Algeria to Iran and Arabia, from Turkey to the Sudan and Ethiopia.